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The church has not contributed materially to the solution of this moral question. It has held up an ideal of what man should be in this particular, but it has never strenuously denied what the practice of the average man declares; namely, that the attainment of such an ideal of virtue by man is an impossible achievement. It has *preached* chastity for man as well as for woman, but it has usually stopped with preaching.

It matters little what advancement is made in any or all departments of human knowledge, or what increase of refinement marks our progress through the centuries, if men are to remain at the end of it all as essentially brutal in the satisfaction of sexual desire as the savage in his wilderness countless æons ago. So long as the average man, refined or otherwise, persists in acting up to his belief that the physical well-being of his sex inexorably calls for the separation from the ranks of virtuous women of hundreds of thousands of their sisters, and the consequent moral ruin of these ministers to his pleasure; so long as he contentedly suffers this perpetual sacrifice to be offered up in his behalf, so long may ours be truthfully as well as sadly called the brutal sex!

OSCAR FAY ADAMS.

IN FAVOR OF THE JEW.

WE CONDEMN the anti-Semitic legislation of Russia and contrast the condition of the Jews in this free and favored country, but we continue to foster prejudice and retail worn charges which we have never taken the trouble to investigate.

"I cannot understand your associating with Jews," said an ordinarily amiable young woman. "I don't like them and don't want to have anything to do with them." "Have you any personal acquaintance with them?" I asked. "I can't say that I have. There was a Jewish girl at our boarding-school, but that was different; she was bright, and pleasant, and *quite like other people*." Many other "critics" are not more enlightened.

Some charges are obsolete, but we hear continually that Jews are sordid, mean, rapacious. They arrive in this country poor and speedily become rich, and this is the result of over-reaching and trickery. They do not assist in the development of the country by becoming mechanics or agriculturists. They are revengeful. They are rude, uncultured, ostentatious. They are intolerant and hostile to Christianity. They always have been and always will be an alien race, and America wants citizens and patriots.

Let us hear the other side.

Though a stain of meanness and cunning has been imprinted by centuries of Gentile oppression, many Jews are unspotted by it and show the purest quality of honor. Their success is mainly due to business habits, thrift, and intelligence. They have drawn capital to the country and increased its commercial influence. They are eager to acquire, but ready to give. I know Russian Jews, poor and superstitious, who allowed an aged Christian woman to occupy a room in their house, rent free, while she was too ill to work, and supplied her with necessities for weeks. The generosity of wealthy Jews is too well-known to require illustration or comment. The brother of Bishop Helmuth, founder of Helmuth College, in London, Canada, was a tolerant and generous Jew. When Isaac Helmuth entered the Christian ministry, he was disinherited by his father, who left about \$400,000 to one son. But that favored son said, "The half of this belongs to Isaac"; and to Isaac Helmuth it was sent.

As regards occupation, it is well known that in times of persecution Jews were not allowed to own land or practise mechanic arts, and they have not outgrown the effect of that bar; but the number of Jewish mechanics is increasing, and Jews have attained eminence as engineers and architects.

A revengeful spirit is not a racial characteristic; gratitude is. Says Naph-tali Hirtz Wessel: "That love of our neighbor which is founded on gratitude, or the recognition of benefits received, the Jews as a people, possess in an eminent degree; for history, while it proves the faithfulness with which the Jews adhered to those to whom they had vowed their allegiance, affords us no striking instance in which they rewarded good with evil. . . . He who grants his friendship to a Jew has seldom reason to apprehend that the trust will be betrayed." And some of us can indorse those words.

No one who has met "all sorts and conditions of men" can claim that objectionable manners are especially Jewish. The effects of being thrust apart from their fellow-men are visible in certain inherited qualities and peculiarities of manner in those who have continued separate and have been imbued with Jewish prejudice. How unreasonable it is to condemn a race for the misdeeds of some aggressive and insolent individuals! Class should be compared with class. Jews who have had advantages of education and association compare favorably with our cultured classes. Both public and private school teachers have stated that their Jewish pupils are among the brightest and most docile. Recent statistics in Berlin show that the higher the grade of education in any given institution the larger is the proportion of Jewish students. Out of twelve hundred students of law six hundred were Jews. According to some late returns in Russia, more than 15 per cent. of Catholic men are illiterate, while of Protestants no more than 6 per cent. and of the Jews not over 4 per cent. can be classed as illiterates.

Few educated Jews of to-day show hostility toward Christianity. In times of persecution the Jews said and wrote many offensive words, and some years ago few Jews would have mentioned the name of Jesus. Now they admit his moral character and the purity of his motives. The noble Rabbi Bettelheim, of Baltimore, who lately died and was buried at sea on his homeward journey, said that he "never mentioned the name of Jesus Christ without uncovering his head." In a Jewish home I have heard "Calvary" most expressively sung by a Jewess. In a lecture to Jews I have heard a young Jew speak of "the resplendent and advancing cross of Christianity," and in a Jewish synagogue a non-Jew who had been invited to lecture spoke of "that fairest flower of Judaism, Jesus of Nazareth," without offence. Some accept his godly mission, believe in him as "a light to lighten the Gentiles, and the glory of thy people Israel," but think it idolatrous to worship him as son of God. Rabbi Gottheil argues that the Jews as a race do not reject Jesus, but they are unable to comprehend his claims to divinity. On the other hand, some Christians look upon teaching which eulogizes Jesus while it rejects his divinity as more insinuating, and therefore more dangerous, than open hostility. Within a short time two Jewish synagogues have been loaned to Christian congregations for services. *The Jewish Exponent* comments upon this: "To some it may seem indecorous to let a house dedicated to Jewish principles, doctrines, and ideals become, if only temporarily, the place where different ideas are promulgated." It certainly shows a liberal spirit. It is true that in some cases tolerance is another name for indifference, because infidelity, lack of interest in any religion, is widespread. "It is surprising to see how far a man can go and yet call himself a Jew,"

says one. "It is no good to pretend that our religion remains a vital force among us. It has been modified, as we ourselves have been modified, by the influence of Western thought and Western morality." Yet no observing person can sit in a Jewish synagogue on the day of atonement, for instance, and doubt that there remain much genuine earnestness and religious feeling.

The amalgamating influences of the public schools will do away with much prejudice on both sides. I have had the privilege of attending a charming literary society whose members, Jewish and Christian girls who have been friends since school days, meet weekly in a Jewish home. Last winter I attended a course of lectures on Jewish history in a Jewish synagogue. One lecture was delivered by a university student, a non-Jew. He had talent and sympathy; as he reviewed the "tragic poem of the centuries," he was for the time one of the race in whose blood its stanzas were written. I watched the kindling eye and expressive countenance of the classmate who had invited him. When the young orator turned to descend from the platform, his friend sprang to meet him; they looked into each other's eyes; there was a warm hand-clasp; for them at least, classmates and friends, love and sympathy had banished prejudice.

Freer intercourse, with its mutual benefits, brings up the question of intermarriage. "What are we going to do about it?" inquired a Jewish youth, yet in his teens, who had been invited to non-Jewish homes. "Are our young men and yours to visit one another's houses labelled 'non-eligible'?" Schindler and other Jews of the very liberal school favor "mixed marriages." But the result might be the disintegration of the race. There is a suggestive passage in Amy Levy's "Reuben Sachs." Leopold Leuniger says: "Disintegration, absorption, is the price we are bound to pay for restored freedom and consideration." Reuben Sachs replies: "If we are to die as a race, we will die harder than you think. That strange, strong instinct that has held us together so long is not a thing easily eradicated; it will come into play when it is least expected. Jew will gravitate to Jew, though each may call himself by another name. If prejudice died, if all the world, metaphorically speaking, thought one thought and spoke one language, there would still remain those inexplicable mysteries, affinity and love."

The future of the Jewish people is as much an insoluble problem as ever, but that the race, after its long, wonderful separation, should be disintegrated and absorbed, seems incredible. Separation does not imply alienation. Let there be free and friendly intercourse, and leave the question of intermarriage for time to settle. It is a remarkable fact that among the cultured Jews the racial features are generally less strongly defined, and the German, French, and American types may readily be distinguished. As to patriotism, the American Hebrew has his share of national pride and allegiance to American institutions. Let me quote again from Naphtali Hirtz Wessel: "We do not hesitate to add that, were a nation, as such, to bestow their good-will and confidence on the Jewish people, the return would not only be frank and cordial, but such is—and has at all times been—the character of the Jew that his heart's blood would be spilt and his last energies devoted to uphold the cause of those whose kindness had given them a claim on his gratitude and faith. Such, at least, is the proof afforded to them by the pages of history; such the testimony borne to their character by those who, in the hour of need, have confided in them."

M. BOURCHIER SANFORD.